

The Missionary Helper

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FROM THE EDITOR'S DESK

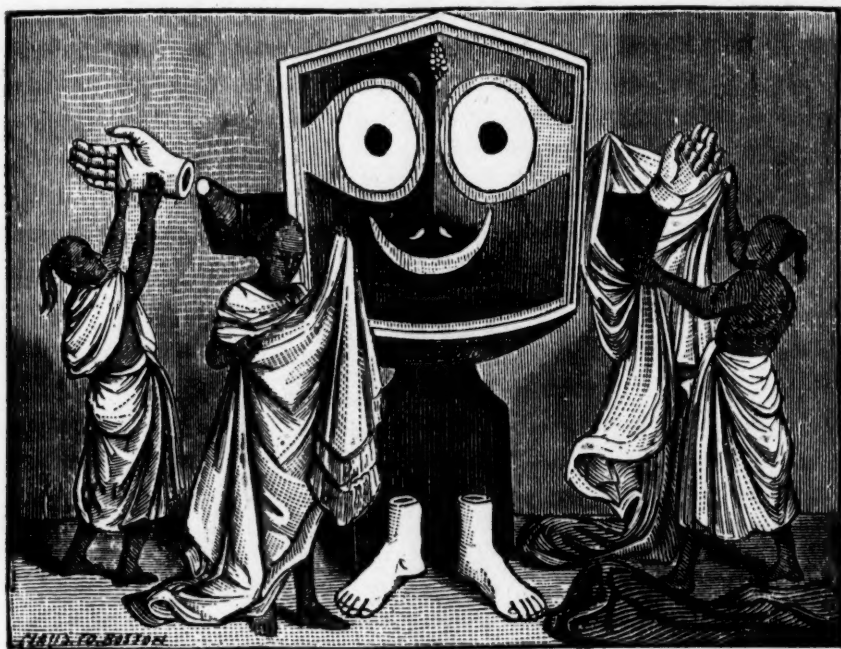
October is a month of beginnings in missionary work. September was an interlude between vacation days and the opening of the fall campaign. Now we are ready for action. The work of the Woman's Missionary Society has been carefully, prayerfully, definitely, laid out by our national officers. Now it is the privilege and duty of each state, county and local officer, every auxiliary and individual, from coast to coast, to help carry out the plan just as carefully, prayerfully and definitely. We must keep in special touch with, and loyally support, our work and workers in the Bengal Field, which is the Free Baptist division of the wider work of the big Baptist family, in all of which we have a friendly interest; we must begin at once an active campaign for THE MISSIONARY HELPER. We want it to be in more homes. We long for it to be read by a larger number of men and women who may thus be more intelligent and enthusiastic helpers in the work our magazine represents. Will each local agent invite every one who attends her church to subscribe? Get the young women interested. We need each other—the younger and the older workers. Note the announcement of our General Subscription Agent, Miss Andrews, on another page. She and the editor are ready to help in any way possible. We want our auxiliaries to be large, interesting, effective; to accomplish this we must have well informed and enthusiastic leaders, sparkling programs and special work. We must know our own field. There is ample material in the HELPER and the "Bureau" to make this possible; and we want every side-light we can get, in libraries and elsewhere, on our study of New China. Miss Fairfield gives us an interesting one, in this HELPER; Mrs. Chapman is ready to furnish books, leaflets and pictures, as her announcement indicates. Our Methodist sister magazine gives beautiful expression to the spirit that must animate our work: "Love is the magnet. Love draws the indifferent to service. Love is the chief power of an 'officer.' Love fills the 'rank and file.' Love fills the treasury. Love is the practical force of the universe. 'Beloved, let us love—for love is of God.' Prayer is the channel for love's inflowing; service for its outflow." . . . We are very happy to be able to tell you that our Treasurer is steadily gaining at Ocean Park. Isn't it good to have "Notes" from her pen again? . . . We welcome our first letter from Miss Goodrich, who surely has a cheerful spirit, in spite of her prolonged illness. Are you praying for this new missionary of

ours who was stationed at Midnapore?Representatives of our Woman's Board were invited to attend a Conference of Representatives of the American Baptist Foreign Missionary Society, the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society West, which met at the Ford Building in Boston, September 6th. Mrs. Mosher, Mrs. Bachelder, Miss Porter and Miss Fenner were present. Mrs. Avery was detained by the illness of her husband, and Miss Deering was unable to attend. President and Mrs. MacDonald were welcome visitors. The privileges of the Conference were courteously extended to the Free Baptist Representatives and a spirit of Christian fellowship shown throughout the meeting.In sending photographs to illustrate his article, Mr. Collett writes, "I hope they may be of service and help the people to understand a little more clearly the Jaganath festival." We read in *Missionary Reminiscences*, "Jaganath's golden hands and feet are taken off every night and locked in a strong box, and replaced in the morning. He has three thousand priests to wait upon him." If such a hideous image is not good enough for us to worship, is it good enough for any one? If we have something infinitely better, have we any right to withhold the knowledge of it?Please note that the address of our Cradle Roll Secretary, Mrs. Laura E. Hartley, is now Oakland City, Indiana. Maine feels bereft but sends her congratulations to the Hoosier State.We wish that all parents could read an article, by Mrs. Henry W. Peabody, in the September *Everyland*, on "The Child and the Magazine." It is worthy of thoughtful consideration. "The message of the Magazine," she writes, "is somewhat more intimate than that of a book. Perhaps there is no better medium for developing neighborliness and a world consciousness, neighborly kindness and character, than through the periodical."A California reader of the HELPER, who has been away from Free Baptist churches many years, saw the appeal, in the July number, for money to pay for an assistant to Miss Estabrook, and writes that she will be responsible for the entire sum. She adds, "I am so glad that the HELPER has not been consolidated or discontinued. I look for its monthly visit and read it with much pleasure and interest."A Maine friend sends a dollar to continue her own subscription and to send the magazine for a year to some minister's wife who does not have it. Here is an excellent suggestion. Surely every pastor's wife should have the HELPER.One of our younger officers writes: "The days at Ocean Park are always so richly helpful to me. I never cease expressing my thanks for Ocean Park, and Ocean Park friends. 'A true friend is an inspiration as well as a comfort, not so much by what he does for us as by what he incites us to do and to be, because of his example, his deeds, and his ideals.' Such are our Ocean Park friends."

A Pilgrimage to Jaganath

BY REV. C. A. COLLETT.

A pilgrimage to see Jaganath today does not mean what it did only a few years ago. The railway has taken away the sanctity of walking and of the bullock cart. Even the "Holy man" finds it easier to steal a ride, or steal the rice and pay for a ride, than to attempt the long tedious journey by cart road. Formerly it was a paying business to measure one's length on the ground in going to Puri, because the thousands of



JAGANATH

pilgrims on the way gave freely of food and money. But today the "Holy man" would almost starve, because he would find so few to feed him. The rich and poor, the high and low, all find the fruits of Christian civilization a great convenience in performing their religious rites.

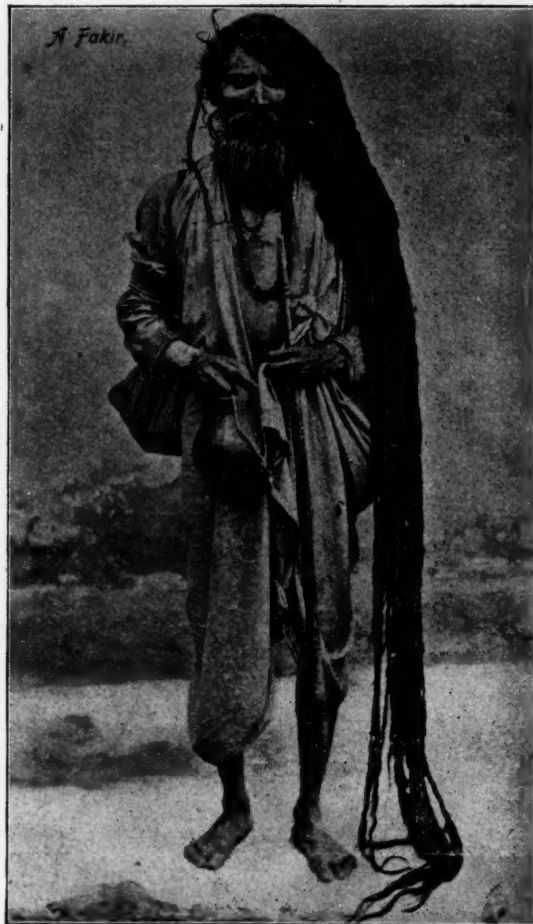
Your missionary decided to join the throng and preach the Gospel a few days in the stronghold of Hinduism. Sending three of our preachers on a week earlier to help our English Baptist friends, Mr. Frost and I went four days before Jaganath was to make his first appearance in his new body.

This is a special year because Jaganāth is given a new piece of wood to live in. Also the officers of the temple service are changed because it is the thirty-sixth year. It is difficult to obtain any certain knowledge, but it is said that Jaganath has not received a full new body for thirty-six or at least eighteen years, although he should receive one every twelve years. This delay in giving a new body was caused by the belief that the year Jaganath received a new body the Puri Raja (king) would die. But the Brahmans finally persuaded the Raja to let him have a new body this year because they were afraid that while jumping him around the car his old worm eaten one might fall in pieces. This alone was sufficient to cause the pilgrims to rush to Puri. It is estimated that there were 200,000 present. But because of the "Impure time" for the Bengalis they could not go. Men, women and children thronged the streets from early morning till late at night, going from one sacred place to another and bathing in the sacred tanks and the most sacred "Gate of Heaven." It was sometimes difficult to get a few of them to remain in one place long enough to hear the "Good Tidings." The Brahmans were continually urging them on to some sacred place and kept their purse strings always loose.

We, of course, visited these places with kodak in hand. It would be useless to describe them all, for the most of them are not unlike places and scenes which have often been described. But I must mention the sacred "Gate of Heaven," and the road leading to it. On this the "Holy Men" vie with each other in seeing who can put up the biggest show, for the one who makes the largest show gets the most money. Here we find men sitting and lying naked on their spike beds, men with their heads buried in the sand, others with large rocks on their stomachs and chests, and some smeared with ashes are sitting within the circle of sacred fires of cow dung. Here, too, we find the beggars, each one displaying his most hideous and repulsive sores and deformities. None are refused money or rice, for giving to "Holy men" and beggars is the highest virtue.

One scene demands especial attention. A "Holy man" lying on his bed of spikes under the shade of a tree seemed to be particularly fortunate. There he lay with his long hair trailing on the ground, a strip of cloth about two inches wide tied around his loins, sacred ashes smeared on his body, and a small cocoanut shell of a mixture of lime for painting. This constituted his whole attire and official outfit. Men and

women came from their bath to worship him. They bowed to the ground before him, then placing their money on his stomach and rubbing their hands over his legs, placed them on their own chests and foreheads.



"HOLY MAN"

Then the "Holy man" placed his thumb mark of white paint on their foreheads and they became pure.

Now we come to the "Gate of Heaven." This is a place along the seashore where the pilgrims go to bathe and throw offerings to the sea. To die here means a sure entrance into the abode of the gods, and if possible they try to carry the dying to this place. Here the dead are burned, and I assure you that the smell of burning human flesh is not the most

pleasant. When the fire has gone out one sees the pilgrims digging and scraping the ashes for pieces of bones to carry home as charms to prevent sickness and disease, and as a panacea for all physical and spiritual ailments. The surf at Puri is always rough and in high tide quite dangerous. But the pilgrim must go under the water. Old men and women and girls clasping hands sometimes rush in during the lull between waves and are soon seen going back up the bank, head-over-heels, divested of clothing and struggling to free themselves. Were it not for the



"THE GATE OF HEAVEN"

vigilance of the police and the men hired to help the bathers, no doubt many would drown. As it is, now and then one is carried away by the under-current.

But the greatest day of all is the one on which Jaganath and his older brother and sister leave the temple and go to visit the auntie who lives in a garden house about a mile away. Jaganath, in consequence of taking his annual bath, has a few days fever and when convalescent takes the journey, presumably for his health. But he also has evil purposes in mind, as his wife afterwards learns, but we do not care to dwell on that. At 7.30 a. m. I went to the place where the three cars are kept.

Thousands were then present, but being a sahib (white man) I was able to pass through the crowd and within the police lines. Although I had a seat reserved on the upped veranda of a house, preferring to be near the cars, I sought the friendship of the police. The images were to have been brought out at 8 a. m., but nothing took place till 11 a. m. There I stood with kodak in hand. The crowd kept breaking the police lines and



CARS AND TEMPLE OF JAGANATH

rushing toward the cars, only to be driven back again with canes. Finally they brought in the armed police, but as they dared not shoot, they accomplished very little. The people had been there since 3 a. m. with nothing to eat or drink, part of the time in a pouring rain. As long as the police could keep the foremost ones sitting they formed a barricade against those crowding in from the rear, but at every false alarm those sitting sprang up like an inundation of the sea and were forced forward by the restless, surging mass, only to be beaten down by the police. Old men and women, mothers with babies in their arms were trampled on

like so many sheep and had to be carried out. No doubt some of them died from injuries received. I saw many led away with the blood oozing from the stripes across the head and bare backs, caused by the police's canes. Finally the first emblem to go on the car was brought out amid the ringing of bells, gongs, cymbals and singing of songs. Immediately the crowd rushed to prostrate themselves before it. I was in the center of the rush trying to get a picture but had to watch for my own equilibrium and missed the picture. The police finally drove them back and put up a stronger barricade, but I became a little anxious lest when they brought Jaganath out the police would be inadequate to hold the crowd and I might be kept so busy looking after myself that I would miss the whole thing, so I sought my reserved seat.

After the usual long ceremonies the older brother and sister of Jaganath were brought to their respective cars. They made the brother walk but carried the sister on their shoulders. The walking or jumping process (the idols have no legs) is very unique. A rope is tied near the bottom of the idol and another near the top, then men get hold of the stumps of arms and lift. At a given signal the men holding the upper rope pull the head forward and then those holding the lower give a jerk which pulls the lower part forward. Thus the idol moves with a sort of rocking motion. But taking it up the incline to the car platform, about eight feet high, is quite a feat. Dozens of men pushing, and pulling, work very hard to get that six feet of wood up to its place. And as soon as they succeed a priest raises his hands above his head and claps, giving the signal to the people who join in the clapping and call out "Jaganath swami ki jai" (Joy or victory to the illustrious Jaganath). The people then throw money, flowers, etc., upon the car. But instead of the gold and silver bracelets, jewelry and rupees as were formerly given, I noticed that mostly $\frac{1}{2}$, 2, 4 and 8 cent pieces were given. Often the priests almost came to blows over pieces of money.

After further ceremonies a rope was placed around each car a few yards distant and police forming a solid wall held the rope to prevent people from prostrating themselves in front of the wheels. Three-inch ropes being attached, coolies and pilgrims drew the car taking the idol on its journey. People broke through the wall of police often, but received such a severe caning that they were quite glad to return to a safe distance. As the car passed, the people rushing in behind rolled on the

earth, rubbed the mud on their bodies, and threw it in their mouths, swallowing portions of it.

As a pilgrim (?) I brought home the sacred palm-leaf umbrella, canes, picture of Jaganath tied up in a colored rag for wearing on the chest, and the rice cooked and offered to the idols, the eating of which purifies from all sin. Those are the emblems to prove that I have made the pilgrimage. Yes, I have made it, but I do not care to go again unless I can go as a laborer in the Vineyard. One such scene is quite enough for a life time. As one looks upon such things and knows the degrading results of the whole religious belief he wonders how much longer it will continue, and realizes something of the task of Christian missions. But he returns home to his schools, preachers, colporteur, zenana workers and sees how the little leaven is leavening the whole lump; he talks with educated men, both in Puri and his home district, who say, "We don't believe in that stuff"; then he takes courage and rejoices that he is counted worthy to have a part in the transformation of India's three hundred million souls.

Khargpur, India.

Court Life in China*

BY ABBIE HALL FAIRFIELD.

"For twenty-four centuries China has had Taoism preached within her dominions; for twenty-three centuries she has worshipped at the shrine of Confucius; for eighteen centuries she has had Buddhism, and for twelve centuries Mohammedanism; and during all this time, if we believe the statements of her own people, she has slept. Does it not, therefore, seem significant, that less than a century after the Gospel of Jesus Christ had been preached to her people, and the Bible circulated freely throughout her dominions, she opened her court to the world, began to build railroads, open mines, erect educational institutions, adopt the telegraph and the telephone, and step into line with the industrial methods of the most progressive nations of the Western world"?

Near the close of his book, "Court Life in China," Dr. Headland, author of this year's study book, asks the question quoted above. And the question carries far more weight, not only to the friends of missions, but to all readers, even the careless and indifferent, or prejudiced, than it might if it came from another source, because Dr. Headland,

throughout his book, shows himself so broad-minded; so sympathetically and intelligently interested in all the old life of China. in her manners, and customs, her policies and her thought. Isaac Taylor Headland, Professor in Pekin University, and his wife, a physician, thus having access to the home life, not otherwise known, have together written a most interesting and really valuable book. To the reader who is a student of politics, Dr. Headland's clear statements in regard to the tangled governmental situation of a few years ago, the death of the Emperor and of the Empress Dowager, under a cloud of mystery, and the immediate proclamation of the new Emperor; and the quiet acceptance of the arrangements made by the Empress Dowager, by a people from whom the world expected a revolutionary demonstration, may perhaps seem the most valuable part of the book. The student of human nature will enjoy the story of the life and development of the Emperor Kuang Hsu, whose persistent efforts for reform, and the modernization of his people and his government, are unparalleled in history; and the romantic story of the great Empress Dowager.

From the chapter, "Kuang-Hsu, His Self-Development," we learn that on the death of the son of the Empress Dowager, her sister's son, son also of the younger brother of the former Emperor, a little boy three years old, was taken from his home to the palace, proclaimed Emperor and put in charge of teachers for his proper training. The boy was not docile; he was of a restless mind, and when by chance some foreign mechanical toys were brought to him, to entertain him, he soon began to pull them to pieces to see what made them go. When he heard of the telegraph, he ordered a telegraph outfit, and soon the telegraph was established throughout the Empire. This, of course, as he grew older. He heard that some one had invented a "talk-box." Some officials were sent to Pekin University to find out about it—could it be true? "Quite true," was the reply, and an old Edison phonograph was shown to the officials; they immediately insisted upon purchasing it for the Emperor. When he heard of the "firewheel cart," and the "firewheel boat," he was not satisfied till he had a railroad in the Forbidden City, and steam launches on the Lotus Lake. The telephone soon followed. When the New Testament was presented to the Empress Dowager on her sixtieth birthday by the Christian women of China, the Emperor immediately ordered copies of the entire Bible, and began studying it. Soon after he began the study of English, and of the sciences. When books

began to interest him, he could not get books enough. His officials visited the University every day, and would not go back without a book. "They might be literary, scientific, or religious books, and he made no distinction between the books of any sect or society, institution or body, but with equal zeal he sought them all," says Dr. Headland. His study of foreign customs and inventions was certainly not barren. His twenty-seven decrees so closely following one another, his eager attempts at reform during his brief reign, while they may have been too revolutionary, certainly showed an eager and impressionable mind and a rapid assimilation of new ideas. Dr. Headland thus summarizes his character and his mentality:

"He has been variously rated as a genius, an imbecile, and a fool. Let us grant that he was not brilliant. Let us rate him as an imbecile, and then let us try to account for his having brought into the palace every ingenious toy and every wonderful and useful invention and discovery of the past twenty or thirty years with the exception of the X-ray and liquid air. Let us try to explain why it was that an imbecile would purchase every book that had been printed in the Chinese language, concerning foreign subjects of learning, up to the time when he was dethroned. Let us tell why it was that an imbecile would study all those foreign books without help, without an assistant, without a teacher, for three years, from the time he bought them in 1895 till 1898, before he began issuing the most remarkable series of edicts that have ever come from the pen of an Oriental monarch in the same length of time. And let us explain how it was that an imbecile could embody in his edicts of two or three months all the important principles that were necessary to launch the great reforms of the past ten years."

Kuang-Hsu's influence over the young men was very great. But no power could overshadow that of the wonderful Empress Dowager. Let us turn now to her picture. Born of a poor family, taken into the Imperial Palace as a concubine, becoming mother of the Emperor, and associated with the senior Empress and Prince Kung in the regency, she soon, by sheer force of character and will, became the real power in the empire. Headland notes as one of her chief characteristics, as a ruler, "Her ability to choose the greatest statesmen, the wisest advisers, the safest leaders, the best guides, from the great mass of Chinese officials, whether progressive or conservative." The Boxer war, the opium war, the new system of examinations for degrees and official preferment, the

movement toward the education of women, are among the important events of her reign. The Empress was a most fascinating woman to those who knew her, and an artist of merit. Her painting teacher, Lady Miao, is said to have wished that she were not an Empress, that she might become a great artist. She had many portraits of herself painted, and was also often photographed; she was fond of being painted as the "Goddess of Mercy," with her rosary in her hand, standing on a lotus petal, and floating on the sea. A copy of one of these paintings forms the frontispiece of the book, which is finely illustrated; four of the Empress Dowager's own paintings are reproduced, and one done by her painting teacher. Among the names given to her are the "Old Buddha," perhaps because of her inscrutability, and "10,000 years." Her home, within the Forbidden City, is graphically described. North of the row of Imperial palace buildings is an immense artificial mound, called Coal Hill, said to contain coal enough to last the city in time of siege. Its purpose, however, is not so materialistic. In China, there have always been thought to be spirits in the earth, the air, in every tree and stream; to protect a house, city or even a cemetery from these evil spirits, there must be some natural or artificial barricade. So Coal Hill was thrown up to protect the palace buildings from the evil spirits of the cold North. Just inside this north gate is a beautiful garden, east of this the imperial shrine, north of the garden a most beautiful Buddhist temple in which only the Imperial family may worship. Of the six parallel rows of buildings facing South, within this Forbidden City, three rows belonged to Her Majesty. The first was her drawing-room and library, the second her dining-room and sleeping rooms, the third her kitchen. There was no gorgeous Oriental display, but a homelike beauty. Paintings of Chinese masters of five hundred years ago, pieces of the best porcelain made especially for the palace, exquisitely carved tables and brackets, gorgeously embroidered silk portieres, and matchless tapestries, contributed to the refined elegance of these apartments. The furniture of the sleeping room was simple: a bed with richly embroidered curtains from ceiling to floor, yellow satin mattress ten feet long, and great round, hard pillow, with delicate silk spreads; a brick kang bed such as is found in the Chinese homes of the North, where the maids slept, or sat watching their mistress, a few simple, wall decorations, a small table, and a great clock; nothing more. And her life, amid these surround-

ings, was one of incessant watchfulness, and the hardest and keenest mental labor.

Aside from the vivid pictures of Their Majesties, Dr. Headland gives interesting sketches of many of the leading men of China; of the lives of the court ladies; of the new education, the movement among women, the advance toward the Constitution. Mrs. Headland's notes and journals give an interesting account of the Princesses' schools, where they study arithmetic, Japanese and Chinese languages, Chinese history, and the writing of the ideographs of their own language, drawing, needlework, music, calisthenics. She notes the dignity of the pupils, and the respect they show their teachers. She describes and contrasts the Manchu and the Chinese lady; and she describes vividly some of her experiences in going among the people as a physician; also the funeral ceremonies of a Dowager Princess. Every phase of life has received due attention and the book has the unusual attraction of giving the point of view of both the man and the woman, each clear-sighted, keen, and sympathetic; eager to bring all possible help to the people of the newly awakened nation, yet ready to recognize everything good in the old regime. The book was published in 1909. The last chapter—a review and a forecast, especially as regards the growth and advancement of woman, is, and will continue to be, of great interest, as the country develops.

Of good omen is the following, from an edict of the late Emperor: "The religions of the West have for their object the inculcation of virtue, and, though our people become converted, they continue to be Chinese subjects. There is no reason why there should not be harmony between the people and the adherents of foreign religions."

*("Court Life in China," Isaac Taylor Headland, Fleming H. Revell Co.)

Biddeford, Maine.

In Memoriam

"From a sweet and noble life there springs an influence which can never die—It is the fragrance of an immortal soul."

I am sure that our friends must be more and not less to us in the other world, and that this world only begins friendship.—*Phillips Brooks.*

Mrs. Lucy Bush, Gobleville, Michigan, March 19, 1912.

Dr. Edna Goble, Gobleville, Michigan, August 11, 1912.

Miss Emeline Munn, Poland, New York, July 11, 1912.

Mrs. Ella M. Taber, Arlington, Rhode Island, August 24, 1912.

NOTE—When a member of an Auxiliary passes on, it is fitting that the name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in **THE HELPER**.



planting and some were transplanting it. Some were plowing the rice. As we drew nearer to Calcutta there was evidence of a larger supply of water and men were seen plowing in water nearly up to the Buffalo bullocks' sides. (One of the strongest reasons, I presume, why American plows are not popular.) In several fields where the rice was about a foot high, men and women were going through the rice swinging a sweep basket back and forth as if to knock off insects.

As the whole company had left so early in the morning, the chota hazri (little breakfast) had indeed been "chota" and all were equally glad when our colleagues from Balasore produced a tiffin basket as large as a suit case, and well filled with eatables: potato salad, fried chicken, sandwiches, cake, crackers, peanuts, etc., and if the alacrity with which the quantity disappeared is a test of the quality, it should be considered a strong recommendation for all who are planning trips to ride in their coach.

The next event of interest was our picturesque trip across Calcutta to the friend's home where we were to stay until train time up the mountain. I say picturesque because if we had been going up Broadway in New York every pedestrian would have taken the pains to have given us the second look and it would have been a lifelong regret to those making a collection of comic pictures if they failed to have their camera with them. We had a one-horse gharrie looking very much like a covered milk wagon in America and in and on this they piled our baggage consisting of three steamer trunks, three large bedding rolls (as travelers here have to furnish their own bedding on the trains; no Pullmans, if you please), three suit cases, a tiffin (lunch) basket, a hand bag, a sewing machine, a typewriter, two hat boxes, three umbrellas and three passengers inside and a servant whom our friend had sent to meet us, who rode on the top with the driver. Miss Coe declares we could not have driven under the trolley lines at home. The regulation price for this conveyance was twelve annas (24c), but we were feeling sorry for the horse so we very generously gave the driver a rupee (33), telling him the extra was for "bakshish."

We left the Sealdah station about five o'clock and Dr. Kennan surprised us by coming to the station to see us safely off again. This time we were not allowed to take all our baggage in the car with us as we had before. We had our tiffin box, however, and soon had our evening

meal with hot cocoa as a result of refilling the thermos bottle in Calcutta.

In about an hour we arrived at the Ganges River and our luggage had to be transferred to the boat. In a comparatively short time we had shaken off the dust of the plains, washed off the dirt from the city and soon the heat of the Black Hole was left far behind and we were standing in the front of the boat and enjoying the refreshing breezes of the Ganges, the mighty Ganges.

Our half-hour ride was over too quickly and again we were looking for coolies to transfer our baggage to the train which was to take us to the foot of the Himalayas. In this train we soon had our bedding rolls unwrapped and our berths made up for the night and then in through the window came a shower of cinders; these were shaken out and we lay down again. Soon we were passing through a shower and the windows needed readjusting; then it became close and we needed more air; then a door slammed and that had to be fastened; then morning came none too soon for some of us. Only the one who has a record of being able to sleep through everything and on everything (even a bath room floor), had really enjoyed the night. We had to change trains again at six a. m. so it meant early rising. We crossed the heated plains at night so comfortably.

At a silly place, I think they called its name "Siliguri," at the base of the mountains, we changed to the narrow gauge road. The tracks are just two feet apart and the cars were so small they remind one of a little girl's playhouse in the States. Of course, they have to be narrow and the train being on curves nearly all the time necessitates their being short as well. We were about half an hour passing through the Terai (the dense jungles at the feet of the Mountains where fever is prevalent), and then we began climbing the Himalayas. The little engine puffed and panted and wound in and out, gaining ground at every turn and these turns came in such rapid succession as to keep the engine and all the cars constantly in view, but best of all, at each turn of the road were little mountain streams, leaping and laughing, as they came bounding over the rocks on either side of which were beautiful trees and graceful ferns. The water looked so pure, as it tumbled along making foaming eddies, that we longed for a drink of its coolness but were told it was very treacherous and that we must never allow it to tempt us to partake until we were certain it had been boiled. Even the little engine became

thirsty and stopped for a drink now and then. I wish it were possible for me to give you a mental picture of this trip up the mountains. When the engine could not go forward any farther, it would back up the next grade and then rush forward again, constantly bringing new beauties to view. I exclaimed, ejaculated and gesticulated till I ran short of exclamations and ejaculations and then tried to keep quiet and drink in the beauty, but this was impossible for very long at a time. Time and space forbid my telling you about the tea gardens, the flowers, hydrangeas, purple, blue and pink, and all the varieties of dahlias, yellow, bright red, wine, pink and variegated in color, geraniums, fuchsias and so many others that are common at home. Nor have I time to tell about the vegetables which we have had here but not on the plains.

At last we reached Darjeeling about one o'clock (or 13 o'clock, as it is called in India) and found Mrs. Collett and Miss Gaunce to meet us. For the ninth time we secured coolies, this time women, to take our luggage to our stopping place.

Now just a word about Darjeeling. It is a town built way up nearly seven thousand feet above sea level and right into the side of the mountain, so as I sit by the window I can look down upon several streets below and see several still above us. It is one of the summer resorts where people are sent from the plains to get cooled off. We have been here two weeks today and it has rained every day. Did I say "rained"? I should have said "poured." Sometimes the fogs are so dense we cannot see the building next door and only twice in two weeks has it cleared sufficiently to permit a view of Kinchenjunga, 27,000 feet high and over forty miles away, but it does not look that far. There were eight peaks covered with snow visible at one time and many other peaks which had no snow, the clouds lying in between casting shadows upon the sides of the mountains, and far beneath in the valleys were clouds floating about, and underneath we could see where the shadows fell upon the earth. Wouldn't it be lovely if we could always live above the clouds where the sun is shining?

While the mercury does not go down to the freezing point, still we wear flannels and thick dresses and have a fire in the fireplace in the dining room all the time, and in our bedrooms toward night to dry out. Every day or two we must wipe the mold off our shoes and leather bags, so missions are not so "dry" as some people seem to think.

And now the best and strangest part of all is the people, so different from those on the plains. They have a strong resemblance to the Chinese, most of the men wearing their hair long and braided down the back, into which is braided a string with tassels, making the braid reach to their knees. I notice the men are not as particular about combing their long hair as the women. They wear much more clothing than those on the plains. Their trousers are full at the waist, taper down to the knees and are tight fitting the rest of the way. The women wear all the fullness of their skirts in front and there are several yards more of it than is being used at present in European and American skirts. Perhaps I will write more about the people and children another time.

General Conference Notes

ALFRED WILLIAMS ANTHONY

As these notes go to press it is planned that Rev. and Mrs. John A. Howard of Litchfield, Illinois, our new missionaries to Bengal, shall visit the churches at Ashland and Lakeport, N. H., on Sunday, Sept. 8, and the Roger Williams and the Plainfield Street churches of Providence, R. I., on Sunday, Sept. 15, and that they shall sail, with a large party of other missionaries, on September 24. Mr. Howard is a graduate of Shurtleff College and of Crozier Theological Seminary. They are both cultured and consecrated young people, with a large field of usefulness before them.

We regret to report that the condition of Miss Goodrich's health has at no time been good since she reached India, and that grave solicitude is felt lest she be obliged to leave the field entirely.

Rev. and Mrs. Z. F. Griffin spend about two months in Texas, beginning the middle of September, visiting the churches and awakening interest in the mission cause. This visit is in response to requests from Texas, which originated with the brief visit of Dr. H. R. Murphy last November. The Southwestern Convention of Free Will Baptists, which includes the churches of Texas, meets this year at Earlsborough, Oklahoma, beginning Nov. 19.

The Free Baptist Treatise, to be published by the American Baptist Publication Society, is passing through the press and will soon be issued.

Arrangements have been made for the merging of the Free Baptist Ministerial Relief Fund (which, unfortunately, at present amounts to

but \$300.00) with the Ministers' and Missionaries' Benefit Fund, which our Baptist brethren are raising, and last Christmas brought up to the quarter of a million mark. Conference Board at its meeting in July authorized this merger and directed the Treasurer to conduct a campaign of raising money to make this offering of Free Baptists, as it goes into the common fund, more worthy of us. It should be made up to at least ten thousand dollars! It can be easily, if those of us who have means will contribute as we are able, and if the churches will all take collections for this object. In this merger Free Baptist ministers and missionaries will stand upon the same basis as Baptist ministers and missionaries. There will be one fund and one scale of beneficiary appropriations. No object is more worthy than to protect the disabled veterans from suffering at the time of sickness and old age.

Another campaign to which we are committed by the action of Conference Board is what has been termed by our Baptist brethren "the Three Million Dollar Campaign." If the Baptists of this country gave an average of ten cents a week for benevolent purposes they would contribute in a single year more than six and a half million dollars! That is not an impracticable aim; that does not appear like a far goal. But the more modest effort at present is to raise from churches by systematic offerings the sum of two million dollars, and from individuals, as personal gifts, the sum of one million dollars. We must have our part. It is proposed soon to ask every church to hold a conference among its own members and attendants upon phases of this subject.

Lewiston, Maine.

Notice to Agents

If the MISSIONARY HELPER is to continue to increase its subscription list a vigorous effort will have to be made this fall in getting new subscribers. New subscribers from October 1 to January 1 will receive the HELPER for fifteen months, commencing with the October number, for fifty cents.

Will agents please write immediately for sample copies and send in the new names promptly. Much more can be accomplished before the holidays than later.

LYDIA H. ANDREWS,
General Subscription Agent.

63 Barnes St., Providence, R. I.

Occasional Notes

BY MRS. GRIFFIN.

We left home September third for a three months' tour among the churches. At Fairport, N. Y., at the meeting of the Central Association, we met old friends from every part of the state and from northern Pennsylvania. The meetings were earnest and spiritual. Mr. Griffin gave the Foreign Mission address, talking of the lights and the shadows in mission work in India. Dr. Granger, president of the Baptist State Convention, Mr. McAlpine, its secretary, and Dr. Pratt of the Baptist Publication Society, were present and each spoke. There was a pathos about all of the meetings keenly felt, for though the quarterly meetings and yearly meetings will be continued, the next meeting of the Central Association will be held at the same time and place as the 1913 meeting of the Baptist State Convention, it is expected. This is well, for New York Baptists and Free Baptists are in warm Christian fellowship and will be true in work together. But the heart thinks of the rousing meetings of other years, of the work done for India, for Storer College, for Hillsdale College, for Kenka College, for evangelistic work, for other good enterprises, and for the churches by this organization through the years gone by. One's heart longs for the splendid men and women who achieved in the past, and who have fallen asleep, for the aged who love the work now but cannot come to the meetings or bear the burdens, but these shall not be forgotten.

After Fairport one day was spent in Cleveland and we came on to Portsmouth, Ohio, to the home of our good Brother and Sister Chase. Our Portsmouth church is large and progressive, steadily growing under their leadership. Mr. Griffin and I each spoke twice on Sunday in different Baptist and Free Baptist churches. He spoke Monday night to a Y. M. C. A. and I to a Missionary Society in an organized Sunday School class. Today we speak at noon to the workers in a great shoe factory, and this evening we talk in the First Baptist church, where there is to be a mission rally of six Baptist and Free Baptist churches. May the united meeting be one that shall bring all nearer to God, then must they be brought nearer to each other.

Tomorrow we start for the South for work in our churches in Texas and in Oklahoma. Pray for us that we may help the people to care more for *our own mission work* in India. And my heart goes out in great longing that we may be used in these, our Free Baptist churches of the South, in the bringing of the lost to Christ.

Kenka Park, N. Y.

Treasurer's Notes

It has been many months since your treasurer has written anything for the MISSIONARY HELPER, during which time the workers have had tender consideration of her need of rest. Our dear assistant treasurer has carried the duties of treasurer, save the care of the permanent fund. She has not only done the work but she has been lovingly thoughtful of me; I am sure the better she is known the more her abilities and faithfulness will be appreciated.

Now I am at Ocean Park again. Meeting the workers has deeply interested me in present needs. How I wish I was able to meet you face to face, and talk with you about present conditions. As that is impossible I want to say a few words to you, my beloved friends, through these notes.

In doing this I know I am appealing to a band of loyal workers, who, in times of crises have never failed to stand by the policies of the F. B. Woman's Missionary Society. We have had them again and again, and now in the transition going on, due to the affiliation of our interests with those of the Baptists, we have another, which calls for as much loyalty, even more, than any in the past.

In making this appeal to you I know you have more problems to face, but I believe solidarity on our part is necessary for the best results to the work, and this is true particularly in our relations to the Baptists. For, should we divide our interests, some doing one way, and some another, less money would go into the Baptist treasury, and we would sever the sweet and beautiful relations with one another, which we have shared for many years. We all desire closer relations with the Woman's Missionary Society of the Baptist denomination, but on account of present conditions, time will be required to bring this about. Because of this some of you will need to exercise patience, as you have done in the past. Past experience teaches your treasurer that you will do it now, and, in doing it, see results far more satisfactory than can be realized, if loyalty to the Society is not maintained. So whatever is done, let it be done together by all our organizations East and West.

LAURA A. DEMERITTE, Treasurer.

"The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others."

Assistant Treasurer's Notes

Total receipts, August, 1912, \$517.43; 1911, \$338.40.

We will not feel too complacent because of this advance over last year's receipts, for the difference is practically that of amounts which should have been sent in before June 30th,—the close of our financial year,—yet we are glad that the difference still leaves a margin "to the good."

We are looking to an increase of interest and gifts all through the coming year, which shall come as the result of the fuller informing of all our members and friends with reference to our present relation as a society to the united forces working for righteousness and the spread of the gospel.

Surely no one went from Annual Meeting without fully understanding the definiteness of our work and our responsibility. Officers, members and friends present will each become a center of information with reference to this, as each returns to his home; our HELPER will do its part; Miss Lena S. Fenner, 127 Cranston St., Providence, R. I., our most efficient corresponding secretary, who is to serve as our New England Field Secretary for the coming year, will be in readiness to go to churches, auxiliaries, associations, etc., who may call upon her, to help create and stimulate interest, organize new auxiliaries, and give clearer understanding of present conditions.

Occasionally our letters contain queries which suggest that our Woman's Missionary Society has not entered into the plan of co-operation.

It may be well to state again, for the knowledge of such, just what our present position is.

Several years before Co-operation became operative our Woman's Missionary Society entered into a contract with General Conference Board, and from that time, instead of working independently, we began to work with and through the Board.

Under this contract Conference Board assumed the responsibility of the support of the work in India, with the understanding that they were to have the use of our buildings there, keeping the same in repair, and that we were to contribute our share in the work's support. Each year, before our Annual Meeting, Conference Board sent to us a list of appropriations for the coming year, such as were deemed necessary

for the carrying on of the work, we in turn decided what we could reasonably expect to be able to provide for, and returned our list which became our "pledged work" for the coming year. We went on with our same methods of work, the only apparent difference being: First, the sending of our money to India through the General Conference Treasurer, for the various objects for which it was given; and, second, the smoother running of the administrative machinery in India, because of two bodies working as one in the same field in which each heretofore had had its individual part. This contract, a legal document carefully prepared, was among the properties which were passed over by General Conference to the American Baptist F. M. Society when co-operation was entered into last fall.

This action of General Conference brought our society into the same relationship with the A. B. F. M. Society that for several years it had sustained to Conference Board.

The work for which we as a part of the larger whole are responsible, we know to be the support of our Bengal-Orissa Field in India—the very same work for which we were responsible before. It is our first responsibility, our first mile of necessity. "Whosoever shall compel thee to go a mile, go with him twain." Our knowledge of the work and its needs, our love for it, compel us to make provision for this work, but what of the second mile of privilege? That is almost as compelling as it opens up attractively before us in the way of larger opportunities for service,—ours because of the larger fellowship into which we have entered. But we cannot with honor step over neglected duties into this broader way.

Surely all that is necessary to assure the assuming of our *full* share of this co-operative Christian service, is for each to know the situation.

EDYTH R. PORTER,

Assistant Treasurer.

45 Andover St., Peabody, Mass.

Bureau of Missionary Intelligence

The Bureau would call attention to statement in June HELPER, page 181, in regard to United Study course for 1912-1913; also to the leaflets spoken of in September HELPER, page 279. Address,

MRS. A. D. CHAPMAN,
12 Prescott Street, Lewiston, Me.

Helps for Monthly Meetings

"If there is one thing more than another on which missionary interest depends, and for which missionary activity must wait, it is missionary intelligence. Missionary reading means missions succeeding."

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Topics for 1912-13

September—	Membership and "Missionary Helper" Meeting.
October—	China's New Day:
	1 China's Break with the Past.
November—	2 The Chinese Woman.
December—	Our Bengal Field and a Wider Outlook.
January—	3 The Educational Revolution.
February—	Prayer and Praise.
March—	Home Missions.
April—	4 The Chinese Church.
May—	Thank Offering.
June—	5 Medical Work. The Printed Page.
July—	Missionary Field Day.

NOVEMBER.—The Chinese Woman.

It is a truth well stated by one of the leading exponents of modern philosophy that "there is no alchemy by which to get golden conduct from leaden instincts."—What China needs is righteousness.... She needs a new life in every individual soul, in the family and in society. The manifold needs of China we find, then, to be a single imperative need. It will be met permanently, completely, only by Christian civilization.—*Arthur H. Smith.*

Suggestive Program

OPENING HYMN.

SCRIPTURE READING.—I John, 3:18-24

SILENT PRAYER—remembering our representatives in India by name—followed by The Lord's Prayer, in concert.

CURRENT EVENTS From Our Own Field. (Five minutes).

THE LESSON.—China's New Day, Chapter II. "The Chinese Woman."

QUOTATIONS ABOUT CHINESE WOMEN, by members. (If you are far from a library where up-to-date books, magazines and papers can be referred to, number the sentences of the significant extract "One Out of Five"—Text-book, page 80—and previously assign them to different members, asking that they respond quickly to the number without reading from book or paper.)

GENERAL INFORMATION CLASS.—Bits of Geography, History, and items about Chinese home life, gleaned from the first three chapters of "The Young China Hunters." (If you cannot get a young woman to bring a class of girls for this exercise, have one member serve as teacher and several members act as class. When the teacher asks a question, the member of the class who can answer will raise her hand. Of course it must all be prepared in advance and carried out in a lively manner.)

TWO PICTURES: (a) The dark side of the life of a Chinese woman. (b) The Bright Side. (The stories told by two young women in costume—which can easily be prepared by studying the pictures—each gathering from the chapter, or any other source, all that will give point to her recital.

A GLIMPSE of what Education and Christianity are doing for the Women of China.

READING.—The Story of Lan Kuei Yin, (leaflet, 2 cts.) This beautiful and appealing true story was written by Miss Jennie Hughes, missionary to China, who was one of the best beloved speakers at the Jubilee meetings.

PRAYER.—For our Chinese sisters.

SIDE-LIGHTS: Articles and illustrations in *The Missionary Review* for September; Adventures of Tommy Truman in China, by Mrs. Francis E. Clark, in *Everyland*, Sept.; Leaflets, Old Mama and Ai-Ling, tributes to faithful Chinese Bible women. (2 cts. each.)

To know that through the strain and
stress
Of human hearts, when burdens
press;
To know that when our life holds
care,
The Son of God, the Christ, is there—
Will give us faith for paths of
night,
Will change the darkness into light,
Along the way.

—Selected.

A pastor in Georgia reports that twenty-five young people from his church have at different times during the past nine years attended the Summer Conferences of the Missionary Education Movement. Of this twenty-five, eleven are now at work in mission fields, four young men have given themselves to the Christian ministry and the greatest spiritual influences that have come into his church are traceable directly to these summer training conferences for leaders.

THE MISSIONARY HELPER BRANCH

OF THE

International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears
Pass it on.

All letters, packages, or inquiries concerning this page or sunshine work should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.



A New Hampshire member is in need of a wheel chair. We are hoping that one may be passed on; if not, we wish to assist this invalid sister to buy one. All who are interested in this good cheer act kindly help by giving a small amount. Our Branch should have a wheel chair which could be used as needed by any of our members.

Miss Lela M. Pickett, 63 Maple Avenue, Rahway, New Jersey, has been confined to her bed for years and has passed a wretched summer. Send her gifts and sunshine greetings. Mrs. Emma Shutt, Route No. 1, Dallas, South Dakota, would be pleased to receive good reading matter.

Mrs. F. Lowry sent a nice warm quilt for Baby Arthur, having taken a great fancy to the little blind baby from seeing his picture in the HELPER. Mrs. Gertrude Deckard has offered useful articles for the Blind Babies' Home. Three dollars has been received from a New Hampshire member who is always a friend of the little folks; this is to be divided between our work for the blind children and our little cripple girl, Hattie. Through Mrs. Guy Sperry, Treasurer, we have received \$1.50 from the Brainerd Free Baptist Woman's Missionary Society toward the fund for little Hattie.

Mrs. Lizzie G. Watson sent in two dollars from the Jefferson St. Free Baptist Woman's Missionary Auxiliary. This society has given generously many times, so we feel sure each member must have the true sunshine spirit. Mrs. N. J. Chaffee is the teacher of the "Faithful Followers" Class of the F. B. Sunday School of Phoenix, N. Y. Their first gift was a goodly number of assorted post cards, all stamped. Souvenir cards are always needed, as they carry cheering messages. Mrs. B. A. Parker sent in another package of printed postals. Mrs. Ora G. Wells, a number of stamped birthday cards.

Mrs. C. Firman gave a dollar which was used for an outing. Mrs. Mabel Burbower cheered a weary mother with a gift of one dollar. Miss Lillian G. Smith gave her mite for Branch work. Miss Mary Clay gave scrap pictures, paper dolls and ten cents for a Society pin. Miss Myra A. Copp also sent ten cents for an I. S. S. pin.

Little Phillis Bracy wrote a letter to Auntie Lord and sent her a ray of cheer. Mrs. F. J. Herberth pleased us very much by sending a group picture of herself and little son, Frank Jr., her mother, Mrs. L. M. Judd, and her grandmother, Mrs. H. A. Ashley. Written across the back was "Four of your sunshiners." A kodak picture of Mrs. Frank W. Grant and Mrs. Weymouth Johnson has been received. It is delightful to see the faces of these Branch members that we have never had the pleasure of meeting.

Practical Christian Living

"Our Father, my Father, make me conscious of my eternal sonship in Thee! Aid me with the joyful sense that Thou and I are partners in a common work. Give me that peace that adds strength for my task. And if the task grow harder, make me the more gentle, that I may live as I pray, seeking not to rival men but to uplift them; not to outshine them, but to shine for them. Inspire me with the courage that controls, not because it sees, but believes; and therefore knows that Thy work and mine must reach the final beauty of completion. Give me Thy love, the 'perfect love that casteth out fear.'"

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OUR QUIET HOUR

(10 A. M.)

My Prayer

Not that there be less to bear,
Not that there be more to share;
But for braver heart for bearing,
But for freer heart for sharing,
Here I pray.

Not for scenes of richer beauty,
Not for paths of lighter duty;
But for clearer eyes for seeing,
Gentler hands, more patient being,
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold
me;
But that I may dry a tear,
Speak a word of strength and cheer
On the way.

—Sharlot M. Hall.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace, and so they are. But, also, your ship is a means of grace, and your kitchen a means of grace, and your social gathering is a means of grace. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says, I have failed once, and now I know what my weak point is; I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—*Parish Visitor.*

Slowly, throughout all the universe, the temple of God is being built. Wherever in any world, a soul, by free willed obedience, catches the fire of God's likeness, it is set into the growing walls a living stone. When in your hard fight, in your tiresome drudgery, or in your terrible temptation you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into the growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. O, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—*Phillips Brooks.*

Words from Home Workers

"O Father, Who dost notice every man's work, enable us to regularly do our best and then rest. Help us to happily take up our own tasks. Steady our tempers. Tame our tongues. Awaken our ambition. Enthuse our smallest activities. Lead us into all our open doors of usefulness, for the Great Master's sake."

WATCHWORD FOR 1912.

An Auxiliary in Every Church; The MISSIONARY HELPER in Every Home.

MICHIGAN.—*Kinderhook.* For more than 20 years this Society has been organized with a number of efficient officers, but it has never been more helpful to the church and community, the attendance never so good as in the last year, under the supervision of Mrs. M. L. Upp, President. The atmosphere at the meetings has been a spiritual uplift, and a spirit of harmony and love has prevailed. Although we have only 15 members, yet there are from 25 to 40 in attendance. Our neighbors for some miles around have become greatly interested in this Society and the mission cause. Thank Offering was observed in May, at the church, for the tenth time, where a large and interested audience listened to the well-rendered program, all for the advancement of missions and glory of God. Special mention should be made of a Chinese School given by Miss Marie Upp and her Sunday School class. The collection was \$23.50 which showed the appreciation of the congregation for this great cause and those of this place who are trying to lift the banner higher. .

As our Free Baptist literature passes into the beyond, it makes the HELPER seem dearer and nearer. It is hoped that the noble and efficient women will never break the ranks in this work, only when the Master says, "Come up higher." We know of no other of the kind that can duplicate it, and it is a treasure to our society.

MRS. A. C. BRADLEY, Cor. Sec.

Juniors



Note to Junior Superintendents

We now come to Chapter two of our Junior text-book, "The Young China Hunters," giving a charming glimpse into the Chinese "Nursery," as well as a glance at the very pitiful side of child life in China. Mrs. Chapman has leaflets and pictures that will help you to prepare for this meeting. The leaflets (2 cts. each) Child Life in China, As They Play in China, and Two Little Babies (poem) might be used as a part of your program. Send to Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine. The article in this department, "One Mission Band at Work," is full of suggestion.—*Editor*.

One Mission Band at Work

BY MRS. M. J. CARPENTER.

Believing it to be most important in laying the foundation for permanent missionary zeal that the children shall clearly understand the *reason* for missionary work to be, first, the direct command of our Saviour, and that we will be accountable to Him for lack of obedience to that command, and that we cannot love Him truly and not *want* to do what He asks us to do, I give one Scripture text a month to the children, bearing out these truths. These texts I explain simply, and have them memorize the text orally. At the end of the year a prize is given to each child who repeats the twelve texts perfectly. This Scripture memorizing is most important, to give conviction and devotion as foundation for future years' zeal for the missionary cause.

We find best results from keeping to the study of one country for several consecutive meetings. Children like to know "all about" one field rather than to change subjects often, and remember little or nothing of any one.

The department of Children's Work in the Missionary Magazine, supplemented by the leaflets issued by the Board, afford abundant material from which to build a complete study of each country.

We always begin with the wall map, outlining our journey to the land we are considering; the children finding the various places where we stop on the way, and our final destination. Next lesson we talk about the natural features of the country. Third meeting, how the people live, especially the children; bringing out the *why* of the difference in the lives of children in heathen lands and their own lives. Fourth meeting, we have a blackboard. The children, in turn, write the names of the missionaries we send to this particular field, the places where the missionaries are stationed and the sort of work they are doing there. All of

these lessons are aided by such pictures as I can gather and pass among the children.

The following is our usual program:

Meeting opened by singing.

Ten-minute talk and drill on Scripture texts.

Five-minute quiz on what was learned at the last meeting.

Subject for the day, presented as graphically as possible by leader, with one or two parts given by children to whom the matter has been given previously.

Closing prayer. Roll call and dismissal.

The importance and sacredness of *prayer* is continually impressed upon the minds of the children. Many of them are faithful in daily prayer for the children of the land we study about.

Once a year we have an open meeting for the parents.

The children give a program from the year's study and serve refreshments. At this meeting the Thank Offering boxes are opened. This money is extra. A regular contribution of five cents a month is made by each member of the Band.

Appended is the program of our annual meeting just given:

Catechism on Bible texts:

1. Why do we have Mission Bands?

Ans. Because Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

2. Why did Jesus come to save all nations?

Ans. Because "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

3. Are children included in this gift of God?

Ans. Yes; Jesus said, "Suffer the little children, and forbid them not to come unto Me, for of such is the kingdom of heaven."

4. What shall those in Christian lands do for those in heathen lands?

Ans. "Send portions to them for whom nothing is prepared."

5. How can we know how much to send?

Ans. "Freely ye have received, freely give."

6. Our lives are made happy because we have the Bible to tell us of God and His love—what will the Bible do wherever it goes?

Ans. "The entrance of Thy word giveth light."

7. Where is the best place to keep this word of God?

Ans. "Thy word have I hid in my heart."

8. Will just knowing what God tells us make us happy?

Ans. "If ye know these things, happy are ye if ye *do* them."

9. What is Jesus' test of our love for Him?

Ans. Jesus said, "If a man loves me, he will keep My commandments."

10. In what spirit should we give for this missionary work?

Ans. *Cheerfully*, for God loveth a *cheerful* giver."

The Legend believed by the Japanese as to the origin of their empire.

Description of Japanese homes and daily life.

The boys of Japan and their yearly festival.

The girls of Japan and their yearly festival.

Recitation—Five little girls of Japan.

Religious teachings, customs and temples of Japan.

What the children of America are doing for the children of Japan.

Joy song, "To and Fro," sung as Thank Offering boxes are deposited in large basket.

National military anthem of Japan—sung by a class of the oldest children.

Refreshments served a la Japanese.—Adapted from *Mission Studies*.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for August, 1912

MAINE		
Ft Fairfield Aux, for Miss Coombs \$11;		
T O Coll \$15.50	\$26 50	
(\$4 to complete L M Mrs Mildred		
Averill and remainder toward L M		
Mrs Addie M Childs.)		
Portland Aux, Miss F B Berry's S S Class		
for Mahenty \$12.50; Sawyer's S S		
Class for Hemma \$11.40; C F \$7.21 . .	31 11	
Saco, Cutts Ave Aux, C F \$40; Miss Es-		
tabrook Barbados, \$15; C R \$6.10 . .	61 10	
Scarboro S S for S O	2 50	
So Limington F B Ch for F M	2 00	
So Portland Aux for Jesoda \$25.05; Jun-		
iors for Miss Barnes \$4; C R for S O		
\$6.16	35 21	
(\$2 to complete L M Mrs J M Remick		
and \$8.16 toward L M Mrs Henry		
Higgins.)		
Stroudwater S S for S O	2 50	
Steep Falls Aux, Hindu Boys' School at		
Mid \$6.25; C R for Brown Babies \$5.42	11 67	
Waterville F B Church Aux, "to be used		
where most needed"	6 71	
NEW HAMPSHIRE		
Bristol F B Ch, dues	1 00	
Do T O	1 50	
Concord, M B Smith Est for Gen'l work	75 74	
Chocorua, F B S S children for Miss		
Barnes	2 14	
Danville Aux, Add'l T O 50c; dues \$3 . .	3 50	
Do C R and A L B	5 30	
Laconia, Mrs R W Wiley T O for HELPER		
Fund	5 00	
F B Ch W M S (1911-1912 apportion-		
ment) F M \$25; Storer College \$25;		
Gen'l work \$40; "where most needed		
for F M" \$10	100 00	
Suncook, Clara M Warner for teacher		
"Emily"	5 00	
VERMONT		
East Randolph Ch, 1911-12 appor	15 00	
NEW YORK		
Poland F B Ch \$11 donated; dues 1911-12		
\$5; dues 1912-13 \$27	33 00	
ILLINOIS		
Tamaroa F B Ch and Miss Soc'y "to be		
used where most needed"	10 00	
MICHIGAN		
Algansee Aux, Dr B \$1.30; H M 1.30; Sto		
65c; T O 10.06	13 31	
Bruce, Aux, Dr Kennan	10 00	
C R \$6.00; Mrs F Gillespie T O 2.00,	8 00	
Calhoun and No Branch Q M W M S, "to		
be used where most needed"	3 09	
East Rome Aux for Saragini in S O . . .	25 00	
Elsie Aux, Dr B \$1.40; H M 1.40; Sto 70c	3 50	
Mayville Aux, Dr B	4 46	
St Joe River Ladies' Aid for C F	3 00	
KANSAS		
Summit F B Ch C R, Miss Barnes	9 60	
Topeka, Mrs Sylvia Waydo	1 00	
Total receipts, August, 1912	\$517 43	
Total receipts, August, 1911	338 40	
LAURA A. DEMERITTE, Treas.		
Dover, N. H.		
PER EDYTH R. PORTER, Asst. Treas.		